

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

Vol. III.

MAY, 1899.

No. 5.



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"Topics of the Year."

The Outlook.	JANUARY.
Alaska.	FEBRUARY.
Negroes.	MARCH.
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Ways of Giving.	MAY.
Anniversary Notes.	JUNE.
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Our Literature.	AUGUST AND SEPTEMBER.
Mexico.	OCTOBER.
Mormons.	NOVEMBER.
Chinese.	DECEMBER.

HOME MISSION ECHOES.

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the general editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. H. L. Morehouse, D. D., has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People."

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Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—Tennyson.

Vol. III.

MAY, 1899.

No.

The Woman's American Baptist Home Mission Society.

Editorial.

HERE is a sentiment abroad in our churches that the Woman's Home Mission Society does not need much money for its work. We have heard this thought expressed by some of our most earnest Christian women. In looking over the treasurer's report, and noticing the absence of gifts from some of the circles connected with our largest churches, we have been led to ask how many have the same opinion. We wish every woman, in every church in New England, would send to 510 Tremont Temple for an annual report for 1897-98 (enclosing fourcents, of course, for postage), and spend one half day in reading and studying this report. See how much your circle gave last year. Read the annual letters from the teachers, and find out intelligently what has been accomplished and what is needed.

We would give from personal knowledge a few of the needs of the schools under our care. Bear in mind that during eight months of the year all our teachers are overworked,—the schools are short of help. Also remember that all appropriations for all schools are entirely inadequate to the needs. The work of Mr. Booker Washington, at Tuskegee, Ala., is indeed a marvellous one, as we can testify from personal observation. When we think of the \$90,000 each year which he uses to carry on his work, we feel sure that without this generous sum he would be hampered, even with his wonderful executive ability. All of our Baptist schools combined, under the control of the Home Mission societies, do not expend over \$110,000 per year.

Spelman Seminary needs a hospital which, with equipment, would cost at least \$20,000. A week's illness at Spelman this winter gave us the opportunity of testing the work being done by the Nurse Training Department. Miss Topping and Miss Lawson, the superintendents, are efficient, consecrated young women. We spent a whole day in the hospital building, a miserable shell of a house, where nurses and patients suffered this cold, severe winter. All the wards were full of patients, and constant requests are coming for permission to enter the hospital. Severe surgical operations are performed. Two of the most skillful white physicians in Atlanta give their services for this work, and we need larger and better quarters. If you have

never felt the personal magnetism of these quiet, self-controlled black nurses, as they rub your aching head with their strong hands, you have lost something out of your life. We could supply many women in the South if we could train them. We need a hospital at Atlanta, Ga., on the Spelman Seminary campus.

Hartshorn Memorial College, Richmond, Va., needs a new building. When Wayland Seminary is moved to Richmond, Hartshorn building will be too small to accommodate the girls. We must have another building and furnishings and equipments.

Jackson College, Jackson, Miss., needs a building for girls. One building for men and women, growing in efficiency and popularity as is Jackson, is not sufficient.

Coleman Academy, Gibbsland, La., needs help in finishing their school buildings. The people are doing all they can, but they cannot give all that is needed. They need books and chairs for their recitation rooms.

Arkansas Baptist College needs furnishings for rooms. By heroic giving they have put up a building in place of the one that was burned some years ago. They need equipment, kitchen and dining-room furnishings, dishes, tin ware, everything that is used in the home department.

Water's Institute, Winton, N. C., has grown so fast so many have applied for admission, that more rooms and furnishing. Mr. Brown has asked again and again for help in this direction, which we have been unable to give.

Mather School, Roger Williams University, and Louisville all have crying needs. So much for our negro schools. The pressing necessities are entirely beyond the ability of our Society to meet. We are constantly pleading for the meagre salaries of the faithful teachers, which is indeed our most pressing need. Would that our Baptist women of New England might realize that they must provide not only the salaries of the teachers, but also that larger gifts imperatively needed to make our work in the highest degree successful!

At least 5,000,000 negroes in the South are still unable to read or write. In some of the Southern States the rate is increasing faster than it is being educated, yet the amount given per year for the education of each colored child is less than one dollar.

Finances.



THE Woman's American Baptist Home Mission Society is rejoicing in the fact that it closed its books for the general work, on March 31st, with its bills paid, and a small balance in the treasury. God has heard and answered prayer, and we desire to render to Him praise and thanksgiving. Yet in this season of rejoicing we cannot forget the dark days we have experienced during the year. These first appeared at its outset, when we felt obliged to reduce our appropriations for the year, and not only to turn a deaf ear to the many and loud calls that came for help, but to give up some of the work we had been doing. For several years efforts have been made to show the women of the churches the necessity of sending their money to the rooms in quarterly payments. Some of the circles have done this, and we extend to them our hearty thanks. This method of giving has greatly helped us, and, we hope, proved a benefit to themselves.

Very evidently many of our circles have given no heed to our desire, and, as a result, we have been obliged to borrow money during the year, and bills have been long overdue before there was in the treasury a sufficient amount to meet them. In no month of the year, with the exception of March, have the receipts equalled our expenses. When I tell you that the treasurer received during March about \$10,000, a great deal of it in amounts less than one dollar, and the larger part of it coming in the last ten days, you can appreciate something of the labor it entailed.

In the Alaska work, all bills presented have been paid, but we must wait for the spring mail to learn the full amount due to April 1st. As near as can be estimated, this will require about \$900, and at the close of the year there was only \$25 with which to meet this. We are looking forward to the time when this branch of our work shall be supported, entirely by the Sunday schools. Many of them have given generously; one school (Foxboro) having contributed every month of the year. All superintendents do not realize that we wish the offering to this work placed on the list of the annual contributions of their school; as a result, schools that give one year fail to do so the next, and while we receive from new schools each year, the aggregate is not quite sufficient to meet our expenses.

From many sources we hear of the good that is being accomplished through the Orphanage; shall it fail of growth and extension because *your Sunday school* fails to contribute? To enumerate the failings of the past is of no avail, save as an incentive to better things. It is for our constituency to determine as to the work of the present year. The two questions, "How much shall we give to the Woman's American Baptist Home Mission Society?" and "When shall we send it to the rooms?" should appeal to every circle, band, and Sunday school in New England. Make your contributions as large as possible, and we will try and place them where they will do the greatest amount of good.

GERTRUDE L. DAVIS, Treas.

Systematic and Proportionate Giving.

WEEKLY giving is systematic. Tithe giving is proportionate. The ancient Hebrews were trained to both. Christians are not under Jewish economy, not under law but under grace. Shall they on this account be less devoted and benevolent? Nay, more. Christian service is voluntary, and hence the most complete in its self-dedication. Love never makes close bargains. Penitentiousness is foreign to its nature. A miserly Christian is a contradiction of terms. A disciple of Christ is large-hearted, generous, self-forgetful. He dedicates all—person and possessions—to God. But to give all does not prevent specific benevolence. Nay, rather, it insures it.

1. A stated time for giving is essential to Christian development and Christian fidelity. "Let each lay by a special offering to the Lord on the first day of the week," was the apostle's command. One could give monthly or at any regular interval, but the weekly Sabbath marks the natural time for public worship, and all associate duties. Frequency is best promotive of spiritual discipline and right habit.

2. A stated amount is as essential as a stated time. It calls for an intelligent, prayerful adjustment of one's income to religious duty. One cannot serve God by impulse. Religion is not haphazard. Giving requires planning. Stewardship implies Christian mathematics. Gifts must be estimated on the scale of ability, "As the Lord hath prospered him." Some adopt the tithe. It is not a compulsory standard. Many should give far more. But, whatever the offering, it should be proportionate to ability.

3. Such giving is necessary: (a) To self-discipline; (b) to represent the spirit and genius of our religion. Christianity is born of love, is based on love, and love is an eternal self-giving, an eternal ministry.

4. Such giving alone honors God. Devotion is not intermittent. Careless, thoughtless, irregular service dishonors the Christ, whose self-devotion is the ideal of our service.

5. Such giving alone insures the coming of Christ's kingdom. The lack of it is the cause of all the sad retrenchments in our missionary work. Should the collection basket tell its story, it would impeach the spiritual life of many a Christian. The few give royally.—*New York Observer.*

THERE are two kinds of rich men, and there are only two kinds in all the earth.

1. Those who lay up treasure for themselves.
2. Those who are rich towards God.

One man prospers in business and makes much money as he goes along, but then he never forgets his obligation to God and his fellow men. He uses his money to do good with, and so he is rich towards God. Another man heaps up money, and is always studying how he can avoid giving very much of it away. Everything comes out of him with a regular grind. He may be rich towards men, that is, in the eyes of men, but he is wretchedly poor towards God. He has no bank account in heaven. Let the young people start right, and resolve not to swell the number of fool financiers.—*Wm. Ashmore.*

Home Mission Echoes

Opportunity.

THERE are five epochal events of 1898 whose meaning is world-wide: The war for the liberation of Cuba, the drawing together of England and America, the Czar's protest against standing armies, the passing of the old régime in China, and the placing of the capstone to the edifice of British dominion in Africa. Any one of the five was sufficient to give the year a unique position in the passing decades; but when they all are found within the compass of a single twelvemonth, they stand for more than the happenings of some entire centuries. They show in what a marvellous way our God is marching on among the nations. No hundred years in history has ever recorded such advances for the kingdom of heaven upon earth, or changes on so vast a scale, which make mightily for the seal of the entire family of man. The forces which coöperate are increasing both in number and in coögency, and the rate of progress is constantly quickening. Changes which once required generations are wrought within the borders of a decade. The last half of the century far surpasses the first half in supplying tokens that the day of the final triumph of the gospel is drawing nigh.

Moreover, all the signs of the times unite to prove that far greater wonders are to be beheld in the new century about to be ushered in. The whole world has been explored, made accessible, brought near. In God's providence the doors of opportunity have been flung wide open. Far and wide foundations have been laid, experiments have been tried, instrumentalities of all sorts have been fashioned, the divine Spirit is brooding over the lands of darkness, strangely quickening hearts and consciences, and sublimest possibilities are abundant on every side. It only remains for the disciples of Jesus to awaken and arise, to look about them, to master the situation, and face the facts. To listen to the heavenly call and obey. To lay themselves a living sacrifice upon the altar of consecration. To bestow lavishly of their riches or their poverty. To supplicate night and day for a Pentecostal blessing upon the churches at home, the churches abroad, and the woeful millions perishing in their sin. And that the Lord of the harvest will listen and bestow the limitless riches of His grace is proved beyond a peradventure by His evident presence and His marvellous workings upon the nations, notably America, Great Britain, Russia, and China, during the year of grace

1898. A score of organizations should be watching for opportunities, and making opportunities, to carry the Word of Life to the millions of the Sudan. Not six societies only, but at least three times six, should be studying the situation in the Antilles and the Philippines, preparatory to beginning evangelizing work. Only so can the command "Go forward," of the heavenly Leader be obeyed. Let the soldiers of the Cross make haste to follow in the path which His footsteps have already trod. — *Missionary Review*.

A Call to Sacrifice.

CHRISTIANS must be more earnest and self-sacrificing,

the whole world is to be speedily evangelized. The number of those who feel called to go to preach the gospel to the heathen increases yearly, but their number is utterly inadequate to meet the urgent call which open doors of opportunity are presenting to the churches. A great host of consecrated men and women—the very best in Christendom—are at present needed in the world's harvest field, and to help them go there is required a larger proportion of the wealth of those

who are unable to give personal service.

What is being done by the poor Moravian Church shows what might be done by others. If even their standard were reached by the other reformed churches, these would be represented, says Mrs. Bird Bishop, by two hundred thousand missionaries, and would contribute \$700,000,000 a year. "We spend," she adds (referring to the United Kingdom), "\$800,000,000, or \$20 a head, upon drink; we smoke \$80,000,000, and we hoard \$1,000,000,000, while our whole contributions towards the conversion of this miserable world are but \$7,500,000, or 18 cents a head."

Yet, withal, the present outlook is full of hope. Of all the faiths in the world, Christianity alone presents the appearance of a world-wide religion. Mr. Gladstone has said that "the art, literature, the systematized industry, invention, and commerce,—in a word, the power of the world,—are almost wholly Christian." The Christian nations exercise political power over thirty-two out of the fifty-two millions of square miles of the earth's surface.—Protestant Great Britain alone over one-fourth of the whole world—and the Christian peoples increase in a higher ratio than do the non-Christian. The hold of the non-Christian faiths is weakened as knowledge increases, while as Dr. Barrows asserts, "It is vastly significant, and is



MR. AND MRS. CHARLES MESERVE, AND DAUGHTER.

accordance with the genius of Christianity, that the religion of Christ has, in this century of intellectual progress, when superstitions have been dispelled by the light of truth, made more memorable and rapid conquests than in any previous period since the downfall of Roman Paganism."—*Selected.*

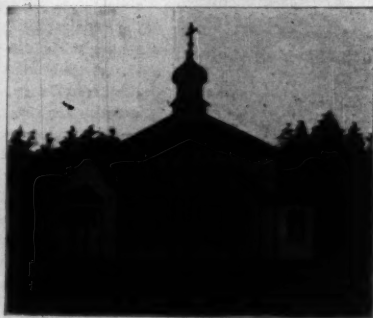
Is There Need?

BY CURTIS P. COE.

IS there need of mission work in Alaska? Are not the natives Christians? Even to some who realize that the only hope of salvation for any is through the Lord Jesus Christ, these questions sometimes come. We will not give an answer, but let each who will read the following true account answer for himself.

The Russian Orthodox Church has had full sway in Alaska for over one hundred years, beginning and continuing so long as Russia ruled the country, with the military power to enforce the will of the ecclesiastical.

What could have been accomplished in this time in edu-



GREEK CHAPEL, WOOD ISLAND.

cating and uplifting the people, in instilling morality, sobriety, and chastity into their lives, and in bringing them to a saving faith in Jesus Christ, we can only conjecture by comparing the work of missionaries in other lands. Judging by the standard of the Russian Church, they have done more, probably, than evangelical missions in heathen lands, for they have brought the whole people into the church. But how? Surely not by regeneration, but only by baptism, administered usually in infancy.

The people are destitute of education, except a very few, who can read enough to maintain services in the chapels in the absence of the priests. They have no practical knowledge of the language in which their church services are held,—the Slavonic,—and do not know a character used in expressing the languages they speak,—the Russian and Aleutian. Their lives have not been made more pure or spiritual. True, a few words, and perhaps some ideas taken from the Bible are familiar to them, but no one can believe for a minute that the doctrines of the Christian reli-

gion, that Christ and God, have any real place in their hearts and lives. The teaching of the church, in practice if not in theory, is that salvation is of the ordinances, and, having been secured by them, no check need be placed on man's carnal nature.

The leaders of the church drink, swear, and gamble, and the members engage in all forms of licentiousness. The priests, in a great number of cases, have been the worst possible examples of profligacy. It is reported, and on good and sufficient authority, that a few years ago there lived at Unalaska a priest who would, after marrying a couple, take the bride to his own home for a week or so, before permitting her husband to have her. Couples have been refused marriage because one of the parties had already been married three times,—the church forbids a greater number of marriages,—and have been threatened with excommunication if a marriage out of the church were sought; but little objection has been made to the same or other couples living in adultery.

As an index of the moral status, the following will serve: A man complained to the United States Commissioner that his wife spent her nights with another man. When the wife was brought up for trial, he testified that her infidelity was not the cause of his complaint, but his chief objection was, she did not return in time to get his breakfast.

The priests are thoroughly un-American, and teach from their pulpits such doctrine as the following, quoted from a verbal report of an address from the pulpit by the priest at Kadiak,—who, by the way, bears a good reputation for morality,—“The Americans are dogs. You have nothing to do with the American laws or language or customs. You are not Americans, but Russians.” The priests are enemies of all evangelical mission work and of the government schools. Until the last few years, Russian schools were almost unknown, but since the beginning of government and mission schools, the church has organized a few to keep the children from attending American schools. This ecclesiastical hierarchy is maintained by the Russian government—in our free country—at a cost of \$60,000 annually. The annual appropriation made by Congress for public education in Alaska equals half that amount. This, with all that the various denominations are expending for religious work, little more than equals what the Czar is expending to hold the people in vice, ignorance, and sin.

Is there need of missions in Alaska? The Woman's American Baptist Home Mission Society has answered this question by establishing at Wood Island, near Kadiak, an orphanage, now beginning its seventh year of effort for the children of that portion. It is desired to raise, annually, \$5,000 for its support. Will you put your answer to the vital question, “Is There Need?” in tangible form?

THE time to consecrate your purse is when you have only a little one. If you wait until it is big and fat you will never do it, and if you fail to consecrate that, you will miss one of the richest blessings of your life. The man or woman who has learned to give, has entered upon a path of ever-widening pleasure.

Articles of Mormon Faith.

2. We believe that men will be punished for their own sins, and not for Adam's transgression.

Sin a necessity. "13. Q. Was it necessary that Adam should partake of the forbidden fruit? A. Yes, unless he



By Courtesy of Johnson & Co., Salt Lake City.

had done so he would not have known good and evil here, neither could he have had mortal posterity. . . . We ought to consider the fall of our first parents as one of the great steps to eternal exaltation and happiness, and one ordered by God in His infinite wisdom."—*Catechism*, pp. 32 and 33.

"Q. Did Adam and Eve lament or rejoice because they had transgressed the commandment . . . ? A. They rejoiced and praised God."—*Catechism*, p. 32. (See Matt. 15: 19; Jas. 1: 13-15; 1 John 3: 8; Rom. 6: 23.)

3. We believe that, through the atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

The atonement "signifies the deliverance . . . of the earth and everything pertaining to it, from the power which death has obtained over them through the transgression of Adam. . . . Redemption from personal sin can only be obtained through obedience to the requirements of the gospel (Mormonism) and a life of good works."—*Comp.*, pp. 8, 9.

"No person who has arrived at years of accountability, and has heard the gospel, can be saved without baptism."—*Catechism*, p. 40.

"Children shall be baptized for the remission of their sins when eight years old, and receive the laying on of hands."—*Doctrine and Covenants*, 68, 27.

"Will all the people be damned who are not Latter Day Saints? Yes, and a great many of them, except they repent speedily."—*Brigham Young, J. of D., 1, 339.*

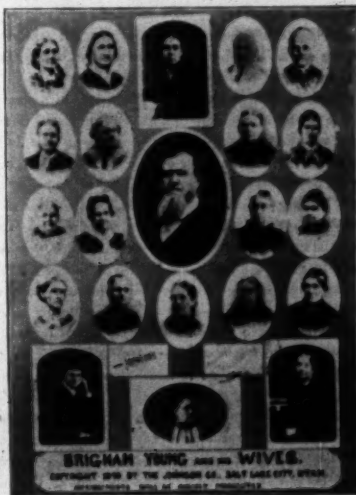
The Devil's Mortgage.

A CHRISTIAN worker in a town in Vermont, at the close of a meeting, had his attention directed to one of the wealthiest men of the town, whom we will call Mr. Smith, for the reason that that was not his name, who was passing out of the house. The worker at once, as if moved by some sudden impulse, glided down the aisle, and followed him out, and said to him in his broken language:

"Mr. Smith, the devil got a big mortgage on you; better lift it quick, 'fore he foreclose, and you lose your soul."

The words stuck. The man dealt in bonds and mortgages, and made his money shaving the notes and obligations of poor men, and foreclosing mortgages on their property. He understood the business, and took the sense of the warning, and from that time turned about and sought the Saviour, lived a Christian life, and died in peace and hope.

It is not well for a man to mortgage his soul to the devil, no matter how much he may be willing to advance on it. The day of foreclosure will be sure to come, and if any man is in that condition now, the best thing he can do is to "lift the mortgage" without delay, seek redemption through the blood, be a free man in Christ and serve the Lord, and then he "can smile at Satan's rage, and face a frowning world."



By Courtesy of Johnson & Co., Salt Lake City.

SOUTH AMERICA, the "neglected continent," has a population of over 34,000,000, and of these, 30,000,000 have probably never seen a Bible. It illustrates the failure of the Roman Catholic Church where she has undisputed sway. There are now 18 Protestant missionary societies operating there, about 350 missionaries, male and female, and over 30,000 communicants.—*Missionary Review*.

Dewey's Chinese Sailors.



ONE of the most disgraceful things in current history is the official reply of the Treasury Department to Admiral Dewey's recommendation that the Chinese sailors of his fleet, who rendered such brave and efficient service in the battle of Manila Bay, should have the privilege of freely entering the ports of the United States. The Navy Department appears to have been in sympathy with this request, and Secretary Long forwarded it to the Treasury Department with his own strong and hearty endorsement.

After several days of profound consideration, the Treasury Department replied, that, while the claim of these Chinese sailors to the consideration of the American Government was fully recognized, the Department had no discretion in the execution of the law which prohibits the entrance of any and all Chinese laborers into the United States.

In what an absurd, ridiculous, and utterly disgraceful attitude this decision places us in the eyes of the civilized world! Men, good enough to be in the thick of the conflict with our flag over their heads, and doing their work with such courage and fidelity as to win the hearty admiration of all their comrades, are not good enough to step on shore at the Battery, when the vessel on which they served anchors in the harbor of New York! Would it have been a very great stretch for the Treasury Department to have decided that sailors in the United States Navy are not "laborers" in the sense of the law, but gallant defenders of the flag in the naval service of the country?

If the decision is right, then all the more infamous and abominable is the law which makes such a decision necessary. In no other country in the world would it be possible for men who had imperilled their lives for the honor of the flag to be denied the poor privilege of landing on its soil, and having unobstructed passageway through the streets of the cities. Out on such a wretched travesty of right and justice in a professedly Christian nation that is getting ready to celebrate the close of the nineteenth century!

There was time enough for the Department to have tried to obtain a special enactment from Congress before adjournment that would have secured to these brave men of the Mongolian race the freedom of our streets; and it ought to have been done, as soon as the decision was reached that under the present law they could not be admitted.

Some of these men prepared the mid-battle breakfast for the fleet, which freshened and strengthened our noble sailors to finish the glorious service of that May morning. But they may not, forsooth, come ashore at Boston or Portsmouth or New York or Newport News to take breakfast when they reach our shores. Men from the slums of Naples and from the lowest strata of society in Poland or Bohemia may freely come and go; but the Chinese who went where shot and shell were flying, and faithfully stood at their posts, doing calmly every duty assigned them, in the service of our country, must stay on board ship when they come to the ports of a nation which has boasted of being "the land of the free and the home of the brave."

If there is any sense of honor and justice left among the

American people, it ought to make itself felt at once. Perhaps there is some way to secure a revision of this decision of the Treasury Department. It is greatly to be regretted if eight months must pass by before this wrong can be redressed; but, if this be so, then the first act passed at the next session of Congress ought to be an act to confer citizenship upon these brave men of Dewey's fleet. There is no doubt that the conscience of the nation revolts against the iniquity of the law as it stands; and if the will of the people could be expressed, it would be overwhelmingly against the continuance of such an outrage on right and justice. It is to be hoped that no Chinese member of the Manila fleet will reach our ports before December next. Congress will meet December 4th, and before the night of December 5th, a bill to confer the right of courteous and decent treatment in the United States on the Chinese heroes of Manila Bay ought to be passed and signed by the President.

REV. S. L. BALDWIN.

New York City.

He Could Not Forget.

A CAPTAIN of an ocean vessel, one day as his ship was speeding through the waters, saw a signal of distress some distance off. A glass was turned to the spot, and it was seen that there was only one man on a piece of wreck. To go to his rescue the ship would have to be stopped and turned back in her course, losing much time.

"No," said the captain, "some other vessel will pick him up." He speeded on, was in port in good time, and was commended for his swift passage. But he could not get out of his mind the memory of that signal of distress out there on the wild seas, and the sight through the glass of that one man on the piece of wreck, left there to perish. By day and night that picture haunted him.

As we are hurrying on these busy days, do we see no signals of distress on life's broad sea? Do we hear no cries, no bitter wails from souls that are out on the angry waves? Do we heed the signals and hearken to the cries? Do we turn away from our business, our pleasures, our ease, our money-getting, our petty ambitions, to rescue those souls that are perishing, or that are in sorrow? Or do we hurry on and say we have no time for these things, no time to save our brothers, no time to lift up fallen ones, no time to wipe away a tear? If we do not turn aside to help or save, may not our deepest sorrow in eternity be the memory of cries of distress unheeded? May not the visions of the perishing ones who called to us for help, and got no answer, whom we have left unhelped on the wild waves, haunt us forever?—Mrs. C. H. Buchanan, in *The Review of Missions*.

Life.

A CRUST of bread and a corner to sleep in,
A minute to smile and an hour to weep in,
A pint of joy to a peck of trouble,
And never a laugh but the moons come double;
And that is life!

A crust and a corner that love makes precious,
With the smile to warm and the tears to refresh;
And joy seems sweeter when cares come after,
And a moan is the finest of foils for laughter;
And that is life!

PAUL LAURENCE DUNBAR.

OUR HOME



MISSION WORLD

American Baptist Home Mission Society.

Editorial Notes.

THE death of D. A. Waterman, Esq., a member of the Executive Board of the American Baptist Home Mission Society, and for nearly two years its Treasurer, is a great loss not only to the Society but to the denomination. He was stricken suddenly on Sunday afternoon, April 2d, in the Yonkers Baptist Church, of which he was a member, and passed away at ten o'clock that night. His manly, Christian life, his zeal and cheerful devotion to the Master's service, made him a man of mark in religious circles. He passed away in the sixty-fifth year of his age.

OUT OF DEBT! Such is the good news that the Society sends to its friends and supporters at the close of its fiscal year. Let us rejoice and give thanks to God for this result, for it is of him that men, years ago, decided to place at the Society's disposal large offerings, which now, by the decease of one particularly, Martin E. Gray, Esq., of Ohio, become available for general purposes. The particulars about the year's receipts and expenditures will be given hereafter.

"THE American Baptist Home Mission Society, in response to communications from representatives of the Women's Baptist Home Mission Society, the Woman's American Baptist Home Mission Society, and local Women's Societies, expressing their desire to participate through this Society in the evangelization of the peoples of Cuba and Porto Rico, announces that it invites and will heartily welcome such coöperation in the support of missionaries and teachers appointed by this Society; each organization to have equal liberty of choice as the others concerning the kind of work it will thus undertake to do."

The foregoing was adopted by the Executive Board of the Society, April 10th, 1899.

It is wonderful how God, at this juncture, has given the American Baptist Home Mission Society so many experienced, capable, Spanish-speaking missionaries for work in Cuba and Porto Rico. Four were formerly in Mexico; in the service of the Foreign Mission Board of the Southern Baptist Convention. Does it not seem as though the Divine purpose is to honor American Baptists with a leading place in the evangelization of those peoples? Shall we honor him with liberal offerings for this purpose?

SOME "First Things" about Baptist Home Mission work in the West are given in this number for the infor-

mation of those who go to the anniversaries at San Francisco as well as for those who remain at home. Heroic pioneer missionary work was done in those early days, and this is a fitting time to speak of it, as we build upon the foundations then laid.

Fifty Thousand Dollars Wanted.

THIS is the amount that the Executive Board of the Home Mission Society needs in order to secure desirable sites, and to erect suitable houses of worship in Porto Rico and Eastern Cuba. The Board, at its April meeting, decided to ask the denomination for fifty thousand dollars as an extra offering for this purpose. The condition of the Church Edifice Gift Fund is so low that almost nothing can be appropriated for new work in these islands. Unless special offerings are made, we cannot go forward as we should. It is useless to do a feeble thing in these islands. Every missionary going thither labors at a great disadvantage without a suitable place of worship. We must make a strong impression at once, while the people are in an impressionable state.

The Society has the refusal of a good property in an excellent location in Santiago, which can be purchased for \$8,000. Three or four thousand dollars expended thereon will give us a good house for the throngs who attend. It is estimated that \$5,000 will be needed at Guantánamo, and the same amount at Holguín and Puerto Príncipe, with somewhat less for Manzanillo. Thus, for Eastern Cuba about \$30,000 will be needed this year. At San Juan and Ponce, in Porto Rico, about \$10,000 each will be required. Before the year passes, a third point will doubtless call for an additional five thousand.

Does this seem a large sum? It is not so much as hundreds of our churches in the United States put into a single house of worship. It ought to be forthcoming in gifts of \$10,000, of \$5,000, of \$1,000, of \$500, etc., just for the asking. We are easily able to do it. We want all who are interested in the evangelization of Cuba and Porto Rico to have a share in the erection of these houses. Any amount however small, will be thankfully received.

It is a long, long time since the Home Mission Society has made a special appeal for the Church Edifice Fund, — the right arm of its missionary service. In this emergency, it is sure the call will meet with a generous response. The funds are needed quickly; let the gifts and the pledges therefore come in quickly.



First Baptist Church, San Francisco.

ON the first of November, 1848, Dr. Benjamin Hill, Corresponding Secretary of the American Baptist Home Mission Society, said to Rev. O. C. Wheeler, pastor of the First Baptist Church in Jersey City, "We want you

regular weekly prayer-meeting; on July 6th organized a Baptist Church consisting of six members, four men and two women; on July 10th with his own hands bored the first hole for the frame of a church edifice 30 x 50, and on August 5th preached the dedication sermon. This was the first Protestant church edifice in California. On the 19th of October, 1849, within eight months after his arrival, the church and society voluntarily, and with much enthusiasm, voted to become self-supporting, and to pay Brother Wheeler a salary of \$10,000 a year monthly in advance! This was when labor was worth a dollar an hour; when the price for a tin pan was \$5; for a hard-boiled egg \$1; for a barrel of flour \$40; when washing was \$15 a dozen; when a pair of boots cost \$40, and lumber was \$500 a thousand feet; when \$3,000 a month was paid as rent for a rough board store; and the Parker House paid \$120,000 a year in rents, nearly half of the



to go to California as our pioneer missionary." He replied: "I cannot go, sir." For sixteen days Dr. Hill pressed the subject upon his attention. Finally, convinced it was his duty to go, he accepted the appointment; in fourteen days resigned, and, with his wife, was on board the steamer leaving New York December 1st. This was before tidings of the discovery of gold in California reached the East. They first learned of it as the boat touched at New Orleans, and, at the Isthmus of Panama, were thrown into the midst of a surging crowd of gold-seekers; were detained by various causes there for thirty-four days; then took the steamer that had gone around Cape Horn, and were twenty-eight days going from Panama to San Francisco, where they arrived March 1st, 1849, having been just ninety days in making the journey. There was the first steamer that entered the Golden Gate.

On the 18th of March he commenced preaching in a new dwelling-house with neither door nor window; on the 27th commenced a Sabbath school; on June 3d instituted the weekly concert for prayer, and on the 8th began a

amount being derived in revenues from gamblers who occupied the second floor. No wonder that the rough frame Baptist Church edifice, only 30 x 50, cost \$6,000.

The reaction came; two great fires of 1850 destroyed property estimated at \$5,000,000. Early in 1850 he offered to have his salary reduced one-half, notwithstanding his brethren said he could not live on it. He wrote to Dr. Hill: "But I say I will, if I have nothing but hard tack and salt junk."

It was a wild, reckless, godless, gold-maddened crowd, from almost every land under the sun, among whom he labored. Space will not permit a description of those times in California. It was a fearful test of Christian integrity.

The first baptism occurred Oct. 21, 1849, in the bay at North Beach. It was a great occasion when an imposing procession moved from the church on Washington Street down Stockton to Union and to Powell; the other churches suspending services, and pastors and congregations joining the procession, in which were also the Mayor, and munic-

pal, State, and United States officials, Commodore Jones and his staff, with many marines in full uniform, and a multitude besides from every civilized nation.

Other missionaries reached the field in 1850. So began our work in California, fifty years ago.

First Work in Oregon.

REV. EZRA FISHER, who had been a missionary of the Home Mission Society in Indianapolis, wrote from Rock Island, Ill., to Dr. Hill, March 15, 1844: "I still feel impressed with the importance of establishing a mission in Oregon, and should the God of missions spare our lives and give us health, and we learn that the way is practicable with wagons as far as the Walla Walla, we hope to be ready to go out next spring, if we can have assurance of being sustained until churches can be raised up

our tents or on the ground, and were worn down with protracted fatigue and care."

In the company there were about thirty Baptists, and quite a number of other denominations. They scrupulously rested and, whenever practicable, held services on Sunday.

Mr. Fisher's temporary home for the winter was at the residence of Brother Leoro, — a house containing "but one room about eighteen feet by twenty-two, without a single pane of glass, and his family consists of thirteen souls, — and almost every night one or two travellers, — and my family consists of six souls." Thus about twenty people dwelt in that one room during the winter months. Writing Feb. 6, 1846, he said: "We have passed the winter thus far quite as pleasantly as you would imagine in view of the circumstances, and probably more so than that of a large portion of the last emigration, although perhaps a little more straitened for room!"



in that new territory." He thought that \$300 would be quite enough salary for himself and his family.

Rev. Hezekiah Johnson, of Iowa, who had a high reputation among his brethren for piety and missionary zeal and general efficiency, also decided to go. The Board of the Home Mission Society appointed them in November, 1844, and Brother Fisher, on receiving the information, wrote: "The intelligence rejoiced my soul."

They had to wait until spring before making the attempt to cross the mountains. Then they sold most of their effects for about half price; left Rock Island April 4, 1845, with an emigrant train of "50 wagons, 214 souls, 666 head of cattle;" and "after a protracted journey of more than seven months, and a distance of more than 2,500 miles," arrived at Oregon City, Dec. 19, 1845. Of the journey he wrote: "I walked further than would cover the whole distance of the journey, bearing my full proportioned part of the services of the company. Neither myself nor my family laid off our clothing during the night more than four or five nights during our whole journey, always sleeping in

Rev. Vincent Snelling, a Baptist minister who went out with an earlier emigration company, was already on the field, and had done some religious work. Population was sparse, people were poor, and progress was slow.

The missionaries were compelled to labor for the support of their families. It took about six months for letters and supplies to reach them from New York. They endured many hardships and deprivations.

The first churches organized were the West Union, May 25, 1844; the Yarnhill Church, Aug. 2, 1846; Rickreal, now La Creole, in 1846; and Oregon City, July 4, 1847.

In December, 1846, Rev. Hezekiah Johnson wrote that he had secured two meeting-house lots, one of them donated, in the handsomest part of the town, — near Oregon City. "I obtained it low for labor, and believed I ought to secure it while I could." On this site the first Baptist meeting-house in Oregon was erected in 1848, a building about eighteen by thirty feet; still standing and now occupied as a dwelling.

First Work in Montana.

IN the spring of 1871, Rev. L. B. Woolfolk was appointed by the Home Mission Society to Helena, Montana. The nearest railroad station was at Ogden, about 400 miles away. After his arrival he had much difficulty in finding a place in which to preach. In June, 1872, he wrote that a Presbyterian missionary two years before advised against the appointment of a missionary to Helena, the religious outlook being so unpromising. "When I arrived last year, Sunday was the chief day of business, and there was little attendance on religious services. Quite a change has been wrought. The stores now are almost all closed; evening congregations crowded to the fullest capacity the Court House and theatre where I alternately preached. The Lord has been pleased to bless my labors to check the prevailing irreligion, but the immediate result is disadvantageous to our cause in a financial way. It must be years before we can have a self-sustaining church."



MAYSWORTH S. S., JOHNSON CO., WYO.

IN the spring of 1873 he wrote that times were hard; that population was leaving the Territory largely in consequence of suspension of work on the Northern Pacific Railway; that he had expended \$2,000 of his private means since going there; that he did not want to abandon the field; that his family would go on a farm and the boys would cultivate it, if he could see his way clear to live, adding: "I have exerted a moral power in this Territory such as no other minister has wielded, and the prospects of future usefulness reconciles me to hardships of the present."

He wrote to Dr. Backus to ascertain the probabilities of his reappointment. Letters were a long time in reaching New York. Dr. Backus himself was ill, and in July of that year, while on a visit to the Northwest (i. e., Minnesota, etc.), he had a paralytic stroke. The panic of 1873 had come. Hearing nothing from the Rooms in New York, Dr. Woolfolk resigned in June, 1873, from which time, until 1881, missionary work in Montana was suspended.

"Westward the course of empire takes its way;
The first four acts already past.

A fifth shall close the drama with the day;
Time's noblest offspring is the last."

—Bishop Berkeley.

First Work in Salt Lake City.

IN the fall of 1871 the Home Mission Society appointed Rev. Sewall Brown to Wyoming and Utah, when, aside from the Mormons, there were but few people, comparatively, in all that region. Writing from Salt Lake City, Feb. 27, 1872, he said: "I have found a dozen Baptists; by courtesy of Marshal Patrick, last Sabbath I preached in the United States District Court room. Got here a little too late to prevent one brother from joining the Methodists and another the Presbyterians, who started only a few months ago. Population 20,000; about 4,000 Gentiles. Must do a worthy thing if we do anything for Salt Lake City; not a small, mean thing. It will cost something to establish our cause here, but it will pay."

May 3, 1872: "Our church is fully organized with sixteen members, and several others who wished to be constituent members, and who will unite soon. The material of the church is excellent. They invite me to become their pastor. I have to devote much time to Evanston, but will go to Salt Lake if Board says so.

"Salt Lake is the strategic point for this whole region, and Baptists ought to occupy it at once. If we can get our own house I will settle here; but time and strength are thrown away without it."

In September, with failing health he had to relinquish the work and return to Maine.

where he wrote: "It is the cross and disappointment of my life to be obliged to give up. It is peculiarly trying to leave the little church there so needy and so anxious for my return. Send them a good man. Don't fail to do all you can for Salt Lake City."

Alas! It was not easy to get good men to go thither, while high prices for living made a large salary necessary. The panic of 1873 came on, with its derangement to missionary operations, reducing the resources of the Society for the following years. The good work begun melted away. Eight years passed. Then the Society sent Rev. Dwight Spencer to Ogden, where he began work in December, 1880, giving attention also to Salt Lake City, in each of which he erected the first Baptist house of worship, visiting the East to secure contributions for this purpose.

If the Society could have had the resources for continuous prosecution of the work at Salt Lake City from 1872, our Baptist churches there and elsewhere might have been far greater powers for Christ than they are; for many Baptists, seeing no hope of a church organization of their own, became identified with other churches.

Driving the Last Spike in Utah, 1869.

THOSE who go to San Francisco in May will be interested in the narrative of what transpired in May thirty years ago, when the last spike was driven that completed the first transcontinental railway in this country. From "The Story of the Railroad," by Cy Warman, we make the following extracts:

Between the 1st of January, 1868, and the 10th of May, 1869, the Union Pacific had put down 555 miles of main-line track. The world had never seen railroad building on so grand a scale. A moving city of one, two, and even three-story houses moved with the advancing track layers, and the wire ticked off the result each day at the set of sun. Nearer and nearer came the engine from the East to the engine of the West. More than one man had grown gray in the five years that he had stood in the snow and sun of the mountains and plains. As the pilots of the two construction engines came close together, the five or six hundred people present sent up cheer after cheer. There were cheers for everybody,—from the President of the United States to the Chinaman by whose artistic touch the grade was levelled for the last tie. The tie was of California laurel, highly polished, bearing a silver plate upon which was inscribed:

THE LAST TIE
LAID IN THE COMPLETION
OF THE PACIFIC
RAILROAD,
MAY 10, 1869.

The names of the officers and directors of both companies were also engraved on the plate.

When everything was in readiness at the two ends of the track, the telegraph instruments ticked "Hats off," and the nation bared its head. After prayer had been offered by the Rev. Dr. Todd, whom Providence seems to have sent out, the wire said, "We have got done praying." "We understand," was the answer; "all are ready in the East." Now the four spikes, two of silver and two of gold, the products of Montana, Nevada, California, and Idaho, were produced and passed to Governor Stanford, who stood on the north, and Dr. Durant, who stood on the south side of the track, and who put them in place. "All ready," went over the wire, and instantly the silver hammer came down, the stroke of the magnet touched the bell and told to a waiting world the story of the completion of the Pacific Railroad.

The event was celebrated throughout the land. Trinity Church in New York was filled at midday with a great crowd, which, after an address by the officiating minister, tender thanks to God for the completion of the greatest work ever undertaken by man." In Philadelphia, bells

were rung and cannon fired: while in Buffalo, Chicago, and elsewhere, crowds gathered to hear the telegraph signals, sang the "Star Spangled Banner," and indulged in other demonstrations of their unbounded joy.

First Work in New Mexico.

IN July, 1849, the Home Mission Society appointed Rev. H. W. Read, missionary to New Mexico. It was a long and tedious journey to reach Santa Fé, where he arrived early in 1850. Writing March 4th, he said that there were two Baptists there besides Mrs. Read and himself, one of them a slave and a Baptist preacher.

"All stores, gambling houses, and liquor shops were open on Sunday; horse racing and cock fighting nearly every Sunday. Mrs. R. and myself are invited to attend all the balls, masquerades, theatres, etc., and are often invited to drink brandy when making calls."

June 5, 1850, on invitation of the Indian Agent, he left Santa Fé with an escort to visit other places in the Territory. In a church he saw a cruel whip hanging as a much used; it was used to flog those who refused or neglected to make the sign of the cross. Roman Catholic priests among the Mexican population were living in open disregard of moral principles.

The Baptist missionary was on the field eight or nine months before a Methodist and a Presbyterian missionary arrived.

He was reinforced by others, notably by Rev. S. Gorman, who still survives, and who labored faithfully amid grave perils and under great deprivations among the Pueblo Indians at Laguna.

The Son of a Pioneer Missionary.

REV. FRANKLIN JOHNSON, D. D., of the Divinity School of the University of Chicago, and formerly pastor at Cambridge, Mass., is the son of Rev. Ezekiah Johnson, one of the first two missionaries appointed to Oregon in 1845. He has written an interesting narrative poem about the long and tedious journey and the early work of these heroic men:

They journeyed not as seeking gold or ease;
What others coveted they counted base.
That they might carry with uncumbered hands
To sinful men, the treasure of the Cross.
Hard was their daily toil, and scant their wage;
Yet asked they little, for their wages were few;
And thus they found a wealthy heritage
In what their willing hands had found to do.



THE GOSPEL WAGON.

They had no fear; their shepherd was the Lord;
 Their daily bread, His promises made sure;
 With this content, they found it large reward
 To till His virgin wilds with minds secure.

They knew full well the worth of that they wrought;
 They saw afar with clear, prophetic eyes
 The fair republica, full with blessings fraught,
 That soon beneath the westering sun should rise.

A Porto Rican Parable.

THERE is a romantic story connected with the introduction of coffee into the West Indies. The Dutch had long controlled its cultivation, and had taken every care lest it should be carried to islands not in their possession. But in 1714 an Amsterdam magistrate presented Louis XIV. of France with a single plant for his botanical collection. It was tenderly nursed by the shrewd French man, and in time plants from this parent tree were sent to Martinique. On the way the ship's supply of water got very low, but the botanist in charge deprived himself of half his daily allowance, and shared it with his precious plants. They were soon growing and producing richly in their new home, and from there were carried to Cuba and Porto Rico. There the coffee that clothes in beautiful green the slopes of mountain and hillside in Porto Rico and Cuba to-day came from that one delicate plant. Now, Porto-Rico alone exports about nine million dollars' worth of the fragrant bean annually.

This is the day of small things, of beginnings, in Porto Rico. Schools must be opened, churches must be established. The American Baptist Home Mission Society has begun most auspiciously its work here, and Baptists must see that it is abundantly supplied with the sinews of war—war for the liberation of a noble people from the wreck and ruin of priestcraft and superstition. The little done now will multiply itself, and go on bearing fruit increasingly and unceasingly during all the years to come. Each little church organized now will become the fruitful mother of churches, until this beautiful and unfortunate isle shall be spangled with living and light-giving churches of God. Little bodies of believers are here and there being gathered together, but new men for a dozen new fields are needed, and badly needed, to-day. These little beginnings mean glorious things for society and for the souls of men in Porto Rico. Loyalty to God and loyalty to our country lay upon us the obligation of evangelizing this people, who look to us for sympathy and help.

As the coffee spread from Martinique to the neighboring islands, the time is near when from Porto Rico influences for good will go out for the blessing of sister nations of Spanish-speaking America. The door is open—let us enter in. The plough is in the furrow—let us hasten the sowing. The iron is hot—let it be struck. "The parched ground" of to-day will become the "pool" of to-morrow, with outflowing streams of blessing.

Would that we could "stir up the mighty men" with a holy enthusiasm for the evangelization of Cuba and Porto Rico! Many an eloquent, gifted man, capable of devising wise things for the kingdom, would do well to exchange his

"pent-up Utica" pulpit for the great, wide bishopric awaiting him in Porto Rico. "Go ye also into the vineyard."

Isaiah prophesied: "The isles shall wait for his law." The fulfilment of the prophecy lies before us, and beckons men, who would build on no other man's foundations, towards the Antilles. God has pried the doors open, and the opportunity is worthy of the noblest effort of the strongest man. "Who, then, is willing to consecrate his service this day unto the Lord" for Cuba? Who for Porto Rico? "The little one shall become a thousand, and the small one a strong nation; I, the Lord, will hasten it in its time."—*Hugh P. McCormick, in The Examiner.*

No Nonsense There.

IN an excellent address, by Rev. A. R. Robinson, of Greenville, S. C., on "Benedict College: Its Students as I have Known Them; Where They Are, and What They Are Doing," we find some pithy utterances, which show the trend of sentiment among the leaders of the colored people concerning the kind of education needed by the young, and given at that institution. Among other things he says:

"They are in the schoolroom, the home, the church, and at the press. The schoolroom is a mighty agency in shaping the life and destiny of an individual. In most cases, especially among our people, true development of the faculties of a child begins in the schoolroom. We see at once the awful responsibility which rests upon our young men and women as teachers.

"They are laying the very foundation upon which must be built a beautiful structure, attractive, edifying, and uplifting to man, and satisfying to God. The communities in which these students labor can testify that Benedict College does not send out *swell heads* and *dudes* as teachers. They are taught that the Stetson hat, the razor tail coat, the low cut vest, the tight leg pants, high standing collar, starch bosom shirt, the new fashion spring tie, sharp toe tans and Vici kids do not make the man; nor the wearing of dead birds, with fine feathers, on their heads, big sleeves and frills, gold pins and rings, colored uppers and opera tips, or Oxford ties, do not make the woman, and they are imparting in the rural districts, towns, and cities, the same kind of training they received at the College.

"They are in the pulpit. The writer, for one, sincerely believes that if the negro race, as a mass, is ever enlightened, it must be largely done through an educated ministry. Far more powerful does he believe the ministry to be than the schoolroom; that is, the ministry as a general means in lifting up all the people, or moulding sentiment in a nation, State, or city. There is no one force put in motion that is capable of doing what an enlightened clergy can do. A thoroughly Christian minister, thoroughly educated, is God's greatest means in disseminating truth, dispelling ignorance, and breaking down the forces of immorality and superstition. It was in the minister's charge that the great Teacher left the task of evangelizing the world, and preparing it for a suitable habitation for man. Fortunately for South Carolina, the men appearing as ministers in most of the important charges in the Baptist churches are products of Benedict College."



Our Girls.

Will the Girls Help?

IT is very pleasant, from time to time, to receive greetings from our young ladies. At our Annual Meetings we have become familiar with the face of one who, looking with pleasant anticipations towards the vacation season, so close at hand, reviews the summer of 1898, and writes as follows:

Dear Girls:

I want to tell you a thought or two which came to me in my wanderings last summer. A part of my vacation was spent in an old-fashioned farmhouse, away out in the country, twelve miles from the nearest railroad, and as far from the nearest Baptist church. Sometimes, sitting in the window of my room, viewing the grandeur of the scenery (for mountains thirty miles distant were plainly visible), sometimes sitting on the banks of the Wesserrunnet River, watching the spray as the water went dancing and foaming over the falls, the question would come to me, Why are not all Christians? How can any one see the marvellous handiwork of God and not be thrilled with a sense of God's goodness and a desire to serve Him? Alas! Many even in our own beloved country have never heard of Jesus. The Woman's American Baptist Home Mission Society are doing all in their power to reach these benighted souls and give to them a knowledge of the Saviour. They ask us, dear girls, to help them. Shall we not try more earnestly than ever before to help a little during the coming year?

Yours in the Master's service,

NELLIE MAY LONGFELLOW.

Taunton, Mass., April 15, 1899.

How a Dime Grew.

AT the beginning of this year there was given to each of a band of girls in the Pleasant Street Baptist Church, of Worcester, Mass., a dime, that it might be invested and made to grow. At the February meeting the earnings were brought in, and the girls told their stories. The one given in rhyme will interest, and, we hope, prove suggestive to many who may read it:

I'll start on my story with "Once on a time"
I tried to make money with only a dime;
I worked to increase it with all of my might,
And just how I did it, I'll tell you to-night.

I invested my money and the very first thing
That I bought was a ball of some common white string.
I'd been talking with people who'd told me a way
To make some nice face cloths by a simple crochet.

I worked on them dally, sometimes, till at night,
And soon five new face cloths were finished all right.
I sold them for money, for fifteen apiece,
One went to my sister, and one to my niece.

I kept my price steady, but once I was rash,
And threw off a nickel, you know, "Just for cash!"
A cabbage bag I made, for my sister to buy,
Which mother on seeing, said, "Another I'll try."

My dime was increasing, it now represents
A little sum total of seventy-four cents.

The next way I earned money was for the quite a snap:
A friend gave me muslin for a nice sweeping cap.
Some elastic was needed to make it fit well,
And soon it was finished and ready to sell.

These things were all useful and not made for looks;
My attention was next called to making small books.
I got me some ribbon and linen, quite new,
And so spent the money I'd earned on the twine.

There were four books for needles, and four pin balls, too,
But I am no artist, so what could I do,
I sometimes use brushes for dusting my clothes,
But I cannot paint flowers, as every one knows.

I called on my sister, her talents to use,
I helped her out once, so she could not refuse.

At last they were finished, and ready for trade,
And a dollar and fifty cents more were soon made.

But why they sold quickly, I am not quite sure,
Of this I am certain, I might have sold more.

But I'll hand in my items, and please take account,
Just add up the figures and get the amount.

There were first five and fifty, and then forty more,
Add all this to ninety, and then add the score,
I'd forgotten the quarter, but that will not do,
So I've two dollars and seventy, if my reckoning is true.

This is not all profit, for there's the expense
To subtract from two seventy, just fifty cents;
But still one more item you must not forget,
The original dime must come out of this yet.

So here ends my story, I've no more to state;
The proceeds foot up to two dollars and eight.

L. H. WHEELER.

Our Little folks.



DONALD MERRIAM McELWAIN, Bridgewater, Mass.
One of our Precious Jewels—Will be three years old, July 15, 1899.

WOULD I be your Precious Jewel
If I went to live with you?
Guess I'll be my mamma's treasure,
And my papa's sunshine, too!

How to Give.

A LADY, in *Mission Dayspring*, tells the children what is meant by giving money to the Lord, in these words:

God is in heaven and in the world, too. He needs no help in heaven, but He has a great deal of work on hand in the world, and now that John and Peter and Paul are dead He has to depend upon all the rest of us who love Him to do this work for Him. How can we do it? By living like Christ in our homes, in the first place, and, in the second place, by giving our money to pay for the many things that are being done in the world for Christ's sake, and that cost a great deal of money. There is the church in our own town. *We must all give to that.* Then there are the missionaries who are sent by the churches to teach the heathen about Christ. *We must all give to them.* As you grow older you will find many beautiful ways in which you can use money to help do God's work in the world, but these two are enough for little children.

How can you have money of your own to give? Say this to your mother: "I want to help about the work of the house. Please give me a work that I am to do every day; and will you please give me an allowance, not to pay for the work, but because I want to learn how to spend money wisely." I think your mother will do it. Little girls can brush down the front stairs every morning, with a little dust pan and brush, just as well as a grown-up woman. Boys, as well as girls, can make their own beds and take care of their own rooms. It is not unmanly, either. In a military academy the boys take beautiful care of their rooms, and, of course, soldiers never have any one to wait on them. Children who are helpful and kind about the home deserve an allowance of a few cents each week. Ask your mothers if they do not agree with me.

Arthur and the Orphanage Boys.

THE following story, which teaches an important lesson in the matter of giving, comes to us from Connecticut, and we gladly pass it on to all our New England boys and girls:

This Arthur was a jolly good fellow. He was jolly because he liked fun; he was good because he delighted to make others happy. Once a month, Arthur worked like a beaver at his home finishing pictures to earn five cents to take to the missionary meeting.

The missionary committee was raising money to educate Swipes, a boy in Alaska. One Saturday, Arthur started on his new bicycle, at least it was as good as new, though it was a second-hand one, which its former owner had outgrown. He had been saving his money a whole year, and it cost him just five dollars.

I cannot tell you what they did at the meeting, but that night Arthur had a fearful dream. He thought this bicycle had started and taken him straight across America to California. When he came to the Pacific Ocean, a long, narrow bridge stretched across it, and over it whizzed his bicycle, and the first thing Arthur knew he was making a triumphant entry into Wood Island, Alaska. The boys at the Orphanage seemed glad to see him. They crowded around him and chatted and laughed and danced with delight at him and his bicycle.

Finally Swipes asked, "Do you belong to the Junior Society?"

"Yes, I do," said Arthur, frankly.

"How much did you pay for the support of Swipes?" said another.

"Five cents," meekly answered Arthur.

"Oh! Ho!" said all the boys.

"What did you pay for your bicycle?" asked another boy.

"Five dollars," replied Arthur.

"Good, ain't it? Oh! Ho!" answered all the boys again.

"Mighty mean boy," said Swipes, "gives five cents for me, and five dollars for himself."

All of a sudden the air grew full of sticks and mud. Poor Arthur! What should he do? Everywhere the Orphanage boys were coming after him like an army of grasshoppers, their shoes clattering, their hair flying and every boy yelling: "Oh! Ho! Oh! Ho! Five cents for Swipes, and five dollars for Arthur. Mighty mean boy!"

But somehow the bicycle got off, and Arthur started for the shore, but alas! no bridge was to be seen, and the first thing Arthur knew he went down, plunged head first, bicycle and all, into the North Pacific Ocean.

Arthur was just thinking how cold the water was, and whether his mother would cry when she knew her boy was drowned, when his eyes flew open, and lo! he and the water pitcher and the towel rack were a pile of ruins on the floor. His mother was standing in the doorway rubbing her eyes, and holding a candle in her hand. "Why, Arthur," said she, "what are you doing?"

"Oh, mother, the Orphanage boys," gasped Arthur.

Next morning Arthur had to account for his conduct.

His father said: "My son, there is a lesson in your dream. The Bible says, 'Thou shalt love thy neighbor as thyself.'"



Courtesy of School Physiology Journal.

Spring.

"Just a tiny, blue eyed maid
Newly out of Eden strayed;
Lips, a bud, rose-tinted, rare,
And the sunlight in her hair—
Here is Spring!"

A NUMBER of children were asked why Jesus was called an "unspeakable gift." There was silence for a second or two, when one little girl, with a trembling voice, said: "Because he is so precious that no one can tell his preciousness."

One in Ten.

"Sing a song of sixpence,
A pocket full of dimes;
Shall I spend them on myself,
To help me have good times?"

Not while many boys and girls
In far-off heathen lands
Have no chance to hear of Christ
And learn the King's commands.

I think I'll give for missions
At least one dime in ten;
Then, if for funds you're lacking,
Just call on me again.

—Selected.

The Tenth Dime.

"HAVE your shoes shined?" sang out a small boy near the Union station, among a group of people just from the train. A young man who heard the cry stayed his steps, hesitating; for he had not much more money in his pocket than he had blacking on his shoes. But to hesitate was to fall into the shoeblack's hands, and the brushes were soon wrestling with splashes of rural clay.

When the shine was completed, the young man handed the boy a dime, and felt that he had marked his way into the great city with an act of charity; for, at his heart, he did not care how his boots looked. But, as he was pulling

himself together for a new start, he saw the boy who had cleaned his boots approach the blind man, who sits behind the railroad fence, and drop a dime into his cup.

"What did you do that for?" asked the young man.

"Yer see," said the boy, "that was the tenth dime ter-day, an' me teacher at Sunday school told me I oughter give a tenth of all I makes to the Lord. See? An' I guess that ol' blind man wants a dime more than the Lord, so I give it to him. See?"—*Selected.*

Five Kinds of Pennies

A BOY who had a pocketful of coppers dropped one into a missionary box, laughing as he did so. He had no thought in his heart about Jesus or the heathen. Was his penny not as light as tin?

Another boy put in a penny, and looked around to see if anybody was praising him. His was the brass penny; not the gift of a lowly heart, but of a proud spirit.

A third boy gave a penny, saying to himself, "I suppose I must, because others do." That was an iron penny. It was the gift of a cold, selfish heart.

As a fourth boy dropped his penny into the box, his heart said: "Poor heathen! I am sorry they are so poor, so ignorant, and so miserable." This was a silver penny, the gift of a heart full of pity.

But there was one scholar gave his, saying: "For thy sake, Lord Jesus. Oh, let the heathen hear of Thee, the Saviour of mankind!" That was a golden penny, because it was the gift of faith and love.—*Ex.*

A Missionary Item Match.

HERE is the way some young people, of a wide-awake mission band, amused themselves, and yet made some money, too, for missions.

They had what they called a Missionary Item Match. It was conducted somewhat like the old-fashioned spelling match. One month beforehand, a selection was made of a mission country as a subject. At the meeting, sides were chosen, and then the exercises were conducted as follows: "After the sides are arranged opposite each other, the choosers, first upon one side and then upon the other, give an item—no matter how short—about the country or mission, which is the topic of the day, and so proceed all the way down the lines. The first one that fails to recall an item moves out of the ranks. The side that longer keeps one or more in place has the privilege of choosing the subject for the next time. We have this year in this way studied the Indians, also some other fields. One of our little boys came one day primed and loaded with three hundred items, which he had gathered from missionary magazines, geography, encyclopedias, etc. Of course no item could be given twice."

The leader, who gave this account, adds: "I feel particularly glad to have found something over which the boys, as well as the girls, are enthusiastic."

A small admission fee can be charged, and thus a sum be raised for the mission cause.—*Exchange.*

Briefs.

WILL our teachers, in preparing their Annual Reports and monthly letters to the Secretary, write only upon *one* side of the sheet. It will save her many hours of labor.

WE learn that some persons are receiving *two* copies of HOME MISSION ECHOES, when they have only paid for *one*. Will such persons please notify Miss Gertrude L. Davis, 510 Tremont Temple, of this mistake, and have it corrected.

DURING the winter our school at Atoka, I. T., has had a scourge of scarlet fever, measles, and sore eyes. Two of the dear children have been called away from earth. Mrs. Rishel and the teachers have had a hard time, but strength has been given them to bear their burdens. Mrs. Rishel is a rare little "House Mother," and under her tender care the sick ones are convalescing.

THE pictures of Mr. and Mrs. Charles Meserve and daughter in this issue of ECHOES, will bring joy and sorrow to many hearts. Mrs. Meserve was for a number of years the Director of Westfield Association, and her Christian character, combined with her strong mental ability, was felt in all the churches. Her sudden removal from earth, last September, brought sadness to many hearts. Mr. Meserve is doing a noble work in Shaw University, Raleigh, N. C. Miss Alice is with him.

WILL persons writing to any of the officers at the Rooms, put upon *each* letter, however brief, their full address, street, number, city, and State, also the date. Many stamps are wasted each year, and many hours spent, in finding out where people live. Sometimes the street is given, but no State. Often the city is omitted, and we have had cases where the name has not been signed. If every woman will make it a rule, in sending any letter to any person at any time, to give the above information, there can be no mistakes.

REV. A. B. RUDD, of Rice Depot, Va., has been appointed missionary to Porto Rico, with headquarters at Ponce. He sailed from New York on the steamer *Phila delphia*, April 22d, being accompanied by Mrs. H. P. McCormick and three children, who join Mr. McCormick at San Juan.

REV. H. R. MOSELEY has been appointed General Missionary to Eastern Cuba, whither he will go early in the fall. His sojourn of about two months there has deeply impressed him with the importance of the work, and the great opportunities for evangelical effort. On his return to New York he made a most encouraging report of progress.

REV. W. E. DECLAYBROOK, of Denver, Col., has been appointed missionary to Guantanamo, Eastern Cuba, whither he expects to go soon. He is a native of the West Indies, has a knowledge of the Spanish language, has been in Guantanamo, and, according to the testimony of brethren who know him well, is excellently equipped for his work. He is now pastor of a good colored Baptist church in Denver, and in his new field of labor, where the colored people are in the majority, will doubtless carry forward successfully the work already begun.

WILL those who have sent boxes or barrels for Alaska which have not been acknowledged, please send their address to Mrs. J. G. Gooch, No. 1 Putnam Avenue, Cambridge, Mass.?

Please remember in the future, that boxes or barrels for any department of our work should not be sent to Tremont Temple. Boxes intended for Alaska should be sent direct to Mrs. J. G. Gooch. All others should be sent directly to the field.

THE whole population of the Samoa Islands may now be styled as nominally Christian. On the largest island there are probably not fifty families that fail to observe family worship; and the genuineness of their piety is shown by their benevolent and missionary enterprises. In 1890, besides supporting the gospel at home, they sent \$9,000 as a thank-offering to the London Missionary Society for foreign missionary work.

ONE Sunday, not many months ago, the services in one of our Indian churches in the far West, were rudely disturbed by a procession of white settlers, who were rushing past the little church in a wild scramble to get possession of a reservation which had just been thrown open to settlement. When the service had closed, as the devout congregation of Indians was coming out of the building, the procession was at its height. "What are those Indians saying?" asked our synodical missionary of the Indian teacher, as he observed them in animated conversation with one another; and the reply was: "They are saying, referring to the procession of white settlers, 'Just look at those heathen!'"—*Church at Home and Abroad.*

Teachers.

SPRUEMAN SEMINARY, ATLANTA, GA. Miss H. E. Giles, Miss L. H. Dutton, Mrs. E. M. Barrett, Miss C. M. Grover, Mrs. K. C. McLeod, Miss S. E. Mallory, Miss M. J. Packard, Miss M. B. Peckham, Miss C. H. Denison, Miss Eugenie Shapleigh, Miss Mary E. Thomas, Miss J. M. Stewart, Miss E. W. Wages, Miss C. R. Williams, Miss M. I. Williams, Miss H. A. Hosen, Mrs. Susan Harsh, Mrs. Emma DeLaNotta.

MATHER SCHOOL, BEAUFORT, S. C. Mrs. R. C. Mather, Miss S. E. Owen, Miss Lizzie R. Kinsman.

HARTSHORN MEMORIAL COLLEGE, RICHMOND, VA. Miss Firdette Joseph, Miss Belle J. Clark, Mrs. A. M. Coleman, Miss E. G. Gowan, Mrs. K. K. Jones, Miss J. B. Burgess.

ROGER WILLIAMS UNIVERSITY, NASHVILLE, TENN. Miss Mary Hutton, WAYLAND SEMINARY, WASHINGTON, D. C. Miss Cora L. Keot, ARKANSAS BAPTIST COLLEGE, LITTLE ROCK, ARK. Miss Lillie L. Gibbs, JACKSON COLLEGE, JACKSON, MISS. Mrs. L. G. Barrett.

COLEMAN ACADEMY, GIBLAND, LA. Miss Alice Wilson, Miss L. A. Bryant.

WATERS NORMAL INSTITUTE, WINTON, N. C. Miss Cora B. Person, Miss Lizzie Edmondson.

STATE UNIVERSITY, LOUISVILLE, KY. Miss Elizabeth Seeley.

INDIAN UNIVERSITY, BACONE, I. T. Miss Minnie Pratt.

ATOKA BAPTIST ACADEMY, ATOKA, I. T. Miss Mary Horney, Miss Blanche Willis.

WICHITA BAPTIST MISSION, ANADARKO, OK. TER. Rev. E. Noble Crane, Mrs. Nellie C. Barber, Miss Mary Zollers, Miss Aime Goolsby, Susan Stevenson, Lucile Williams.

PROVO ACADEMY, PROVO, UTAH. Mrs. J. C. Andrews, Mrs. Flora M. Epply, FRESCO, CALIFORNIA. Miss S. E. Stein.

BUTTE, MONTANA. Mrs. J. Whitmore.

SACRAMENTO, CALIFORNIA. Miss Elias Willis.

VELARDE, NEW MEXICO. Mr. W. H. Rishel, Mrs. W. H. Rishel.

INTERNATIONAL SCHOOL, MONTEERY, MEXICO. Miss Zella Ramirez, Miss Esther Trevino, Maria Westrup.

MONTEMORELOS, MEXICO. Miss Orella Rocha.

BIBLE WOMEN FOR NEW ENGLAND. Mrs. Rose Anna Hartsock, Miss Leah Fitts.

KADIAK BAPTIST ORPHANAGE, WOOD IS., ALASKA. Mr. and Mrs. Curtis P. Coe, Miss Hattie Denniston.

For the General Work.

Receipts for March, 1899.

[illegible][illegible]

Vermont, \$30.60; Sharon, st. \$5.00; Putney, \$5.00; Lowell, \$1.00; East
Hardy, \$2.00, \$10.00; Poultney, Junior Class of S.S., \$2.70; West Rut-
land, \$3.95; Newport, \$5.00; Newbury, Young Ladies' Circle, \$8.25; Newport,
\$5.00; Marsh, \$5.00; Wittingham, \$5.57; Poultney, \$5.00; St. Johnsbury,
\$5.00; Vergennes, \$5.00; Vergennes, Gratitude, \$5.00; Vergennes, \$5.
\$5.00; Saxton's River, \$25.00; Vergennes, \$15.35; for French, \$8.03; Ver-
gennes, Alaska Band, \$14.13; Vergennes, S. S., \$5.87; Wallingford, \$4.00;
Vergennes, \$5.00; Vergennes, \$5.00; Vergennes, \$5.00; Vergennes, \$5.00;
Treasure Seekers, \$6.00; West Haven, Mrs. C. W. Tryon, \$1.00; Fowal,
\$5.62; for French, \$6.62; Cavendish, \$7.53; \$10.33; Cavendish, Band, \$5.00;
Cavendish, \$5.00; Cavendish, \$5.00; Cavendish, \$5.00; Cavendish, \$5.00;
French, \$11.00; Monkton, \$5.00; No. Springfield, \$12.50; Montpelier, \$5.00;
Grafton, "Pearl Gatherers," \$5.00; Fair Haven, \$10.00; Townshend, \$7.91;
Wallingford, \$5.00; \$5.00; Charlotte, \$5.00; Barre, Primary Dept. of B. S.,
\$7.87; \$5.00; Barre, \$5.00; Barre, \$5.00; Hinesburg, \$12.40, \$6.00; for
French, \$5.00; Addison, \$4.28; Richmond, \$15.00; Mechanicville, \$5.00; Jeri-
city, \$5.00; Jericho, \$5.00; Jericho, \$5.00; Jericho, \$5.00; Jericho, \$5.00;
\$5.00; Brattleboro, Ladies Missionary and Aid Society, \$2.50; Brattlebo-
ro, \$5.00; Windham Co. Ass'n Collection, \$1.70; Fairfax, a thank offering,
\$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00;
\$7.40; Montgomery Centre, Sister, \$5.00; Georgia Plains, offering,
\$5.00; Georgia Plains, Young Ladies' Circle, \$5.00; Ludlow, \$15.62; Ludlow,
\$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00; \$5.00;
Roman's Circle, Burlington, \$5.00; B. Y. Y. U. for colored people of the
south, \$1.00; Johnson, \$10.00; Groton, \$5.00; Randolph, \$4.00; East Bethel,
\$5.00; Swedish Circle, \$1.33; Bellows Falls, st. \$2.19; Bellows Falls,
\$5.00.

MARSHALLS, \$5.00; 73, Forbush, Mrs. L. S. Thayer's S. S. class, \$8.00;
MASHUMETS, \$9.75; 82, 10 Wm. East, 100, Boston, 10, Clarendon St., \$6.00;
10, Hyde Park, Juniors, \$11.11; for student teachers at Andover, O. T., \$3.00;
MIDDLEVIEW, \$6.00; Old Cambridge, Young Ladies' Circle, \$6.00; Manchester,
\$10.00; 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10,
Somerville, Spring Hill, \$7.50; Somerville, Winter Hill, Infant Dept.
S. S., \$3.00; Hudson, 1st, \$2.00; No. Easton, \$6.50; Somerville, Winter
hill, Boardman Circle, \$9.50; Somerville, Winter Hill, F. L., \$3.53; Edg-
more, \$10.00; 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10,
Boston, Dorchester Temple, \$3.53; Newton Centre, \$7.00; 10, 10, 10, 10,
aim, \$2.00; Lowell, Worthen St., \$3.50; Monroe, B. Y. P. U. for Joy and
Lota, \$10.00; 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10,
B. Y. P. U. for Joy and Lota, \$1.43; Charlestown, Young Ladies' Circle,
Joy and Lota, \$1.00; Pittsfield, Young Ladies' Circle, for Joy and Lota,
\$1.00; 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10,
Young Ladies' Circle, \$1.00; Whitcomb, \$8.65; 10, 10, 10, 10, 10, 10, 10, 10,
Highland, \$4.50; Southbridge, \$3.00; Clinton, \$1.50; Stoneham, \$1.50; Bos-
ton, Mr. T. C. Evans, \$1.50; So. Hamsden, \$6.00; Taunton, \$10.00;
Weymouth, \$1.00; 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10, 10,

[illegible]

RHOES ISLAND, 179-54. Narragansett, Am's Collection, \$6.01. Point
Judith, \$9.00; Providence, Stewart St., \$45.00; *Providence, United
Providence, South, Primary Class, for Golden or Joy, \$4.00; Providence, South
Providence, South, Primary Class, for Golden or Joy, \$4.00; Providence, South
Broad St., Vineyard Workers, \$25.00; Providence, Sarah C. Durbin, \$25.00;
Phenix, \$8.00; from Precious Jewels, \$1.00; Richmond, \$2.55; Provi-
dence, South, Primary Class, for Golden or Joy, \$4.00; Providence, South
\$8.00; Providence, Cranston St., Young Ladies' Society, for music to be
at Hartsford Men's College, \$2.00; Unappropos, Queens River, \$3.00;
Providence, South, Primary Class, for Golden or Joy, \$4.00; Providence,
\$2.55; Pawtucket, \$5.57; Pawtucket, S. N., \$5.65; Lakewood, J. C. P. S.,
C. E., \$2.00; Providence, Cranston St., \$28.95; Providence, 1st, from Scien-
tific Association, \$1.00; Providence, Cranston St., \$28.95; Providence, 1st,
Central, Girls' Board, \$25.00; Providence, Central, Women's Auxiliary, \$2.00.